BALLINROBE WORKHOUSE.

RETURN to an Order of the Honourable The House of Commons, dated 2 April 1852;—*for*,

COPIES "of MINUTES of EVIDENCE taken by Mr. Assistant Commissioner *Bourke*, at the Investigation held by him in the BALLINROBE WORKHOUSE, with reference to the Conduct of the Reverend Mr. *Anderson*, Protestant Chaplain, on the Occasion referred to in Letter of Commissioners laid before this House, No. 43,281:"

"Of Commissioners' LETTER to Board of Guardians on that Head:"

"And, of CORRESPONDENCE between the Reverend Mr. *Anderson*, Protestant Chaplain, and Commissioners, relative to the Report against the Reverend Mr. *Anderson*, entered in the Chaplain's Book, by the Reverend Mr. *Hardiman*, Roman-Catholic Chaplain."

Poor Law Commission Office, Dublin, 20 April 1852.

W. STANLEY, Secretary.

Ordered, by The House of Commons, *to be Printed*, 3 *May* 1852.

No. 1.

(No. 32,090/51.

COPY of a LETTER from the Rev. Mr. *Anderson* to the Poor Law Commissioners, dated 6 June 1851.

MAY I request to be informed by the Poor Law Commissioners for Ireland whether or not I am entitled, in my capacity of Protestant chaplain of the Ballinrobe workhouse and * (or) ratepayer of the Union, to examine any of the books of the workhouse which I may please to call for at convenient times?

My inquiry has chiefly reference to the Roman-catholic chaplain's book.

* *Sic* in original.

No. 2.

(No. 32,090/51.)

COPY of a LETTER from the Poor Law Commissioners to the Rev. Mr. *Anderson*, dated 13 June 1851.

I AM directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland to acknowledge the receipt of your letter of the 6th instant, requesting to be informed whether you can inspect the books kept in pursuance of the general regulations for the Roman-catholic chaplain of the Ballinrobe Union workhouse.

In reply, I am to state that neither of the chaplains to the workhouse has a right to inspect the book kept for the other, except with the permission of the Board of Guardians.

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No. 3.

(No. 34,264/51.)

Copy of a LETTER from Rev. Mr. *Anderson* to the Poor Law Commissioners, dated 17 June 1851.

I beg to enclose copies of a letter which I addressed (last Friday) to the Board of Guardians of this Union, and of a resolution passed by them on the same day.

From the nature of this resolution, it would seem that the guardians have either misunderstood my letter or are unwilling to comply with its reasonable requirement.

I must therefore request, in justice to myself, that the Poor Law Commissioners will direct that the Rev. Mr. Hardiman, Roman-catholic chaplain, be ordered to expunge at once from his book those remarks which he has thought proper to make respecting me, or that in the event of his non-compliance, the guardians shall do so.

Their resolution of the 13th instant, while it admits what I complain of, namely, their having gone into evidence (on Friday the 6th instant,) upon charges against me, preferred in a form distinctly forbidden by themselves in their resolution of the 14th of February 1851, still reverses the proper order of things to my prejudice.

Mr. Hardiman is "invited to have an investigation, and to withdraw the report!"

I now call upon the Poor Law Commissioners to defend me; I call upon them to carry out the resolution of the guardians of the 14th February 1851, and to insist upon the immediate removal from the chaplain's book of Mr. Hardiman's remarks respecting me. To this I am plainly entitled; nor can I suffer (without protest) any further investigation to be proceeded with until this be done; when done, Mr. Hardiman is welcome to address to the guardians any special report he may please.

P S.—It is requested that the guardians may hear from the Poor Law Commissioners previously to their commencing business on Friday next, board-day.

(No. 34,264/51.)

(1.)—Copy of Letter from the Rev. Mr. *Anderson* to the Board of Guardians of Ballinrobe Union, dated 13 June 1851, referred to in foregoing Letter.

Having heard that the Roman-catholic chaplain made some days since certain remarks in his book respecting me, and that the Board at their last meeting entered into a consideration of them, by examining witnesses on the subject, I deem it my duty to call the attention of the guardians to a copy of a resolution passed by them on the 14th February 1851:—

"*Resolved*,—That the Board regret to find that both the Protestant and Roman-catholic chaplains have thought proper to enter observations in the chaplain's book calculated to create disunion in the house."

"The Board begs to draw their attention to Article 60 of the Poor Law Commissioners' regulations, which states that the chaplain should only enter therein records of his visits to celebrate Divine service, attend the sick, and catechise the children, and make observations with reference to the performance of these duties, and the progress of the children, as it was never intended that the chaplain's book should be made the means of recording acrimonious feelings; any other matter which the chaplains may desire to communicate to the Board, should be made the subject of a special report."

I may here observe, that the remarks which I did on one occasion enter upon my book were drawn forth by the Rev. Messrs. Malley and Conway, who, though not chaplains of the workhouse at all, had yet by entries in the chaplain's book most unjustifiably reflected upon the conduct of a Protestant pauper for reading a magazine to other paupers at their own request, but that since the passing of the above resolution, I have strictly confined myself to its spirit and intention.

It was certainly a matter of much surprise to me to hear that the Roman-catholic chaplain had disregarded that resolution, but a still greater surprise that the Board, instead of calling upon him at once to expunge his remarks, and then to make his complaint (if he had any) in the proper prescribed form, did also themselves disregard their own resolution, by entertaining his charges to the extent of taking evidence of the master, matron, and schoolmistress upon said charges, thereby putting me *de facto* upon my trial in my absence, and without any notice whatsoever.

I respectfully

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I respectfully submit, therefore, that the Board have been both wanting to themselves, and have (unintentionally, I believe) committed an act of injustice towards me; they entered into evidence upon charges preferred in a form distinctly forbidden.

I am thus necessitated to remonstrate, and to call upon the guardians to set these things right (so far as may now be in their power), requesting them however to understand that I seek not to quash investigation, but rather to court it in a legitimate way.

(2.)—COPY of RESOLUTION of the Board of Guardians, dated 13 June 1851, in reply to Rev. Mr. *Anderson's* Letter of the same date, referred to in foregoing Letter.

THE attention of the Board having been called to a report inserted on the Roman-catholic chaplain's book, and with reference to that report the schoolmistress and matron being examined, both declared that the remarks made by the Rev. Mr. Anderson, which called forth the report, was made in a jocular and friendly manner, and not in any way intended to offend,

Resolved,—That the Rev. Mr. Hardiman be invited to have an investigation of the matter, and to withdraw the report, as it is calculated to create acrimonious feelings between the Protestant and Catholic members of this Board, and moreover contrary to the orders and regulations of the Commissioners with respect to the duties of chaplains, and the resolution adopted by the Board of Guardians on the 15th of February last.

That a copy of this resolution be forwarded to the Rev. Mr. Hardiman, Roman-catholic chaplain, and the Rev. Mr. Anderson, Protestant chaplain, in answer to his letter to us of this date.

No. 4.

(No. 34,264/51.)

COPY of a LETTER from the Poor Law Commissioners to the Rev. Mr. *Anderson*, dated 20 June 1851.

I AM directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland to acknowledge the receipt of your letter of the 17th instant, relating to certain remarks entered in the chaplain's book, by the Rev. Mr. Hardiman, Roman-catholic chaplain of the workhouse of Ballinrobe Union, and in reply I am to state that the Commissioners concur in the terms of the resolution passed by the Board of Guardians, on the 14th February, to the effect that the chaplain's book should not be used for other purposes than those pointed out in the General Regulations.

The Commissioners perceive that the guardians have called on Mr. Hardiman to withdraw the observations which are considered by you to have been offensive to you.

The Commissioners are unacquainted with the nature of those observations, as well as the facts which led to them.

No. 5.

(No. 36,407/51.)

EXTRACT from Guardians' Minutes of 27 June 1851.

Sir, The Glebe, Ballinrobe, 20 June 1851.

I RECEIVED on Monday evening last an official copy of a resolution passed by the Poor Law Guardians of this Union, on the 13th instant, in reply to my letter of the same date.

I was extremely surprised to find from that resolution, that the Rev. Mr. Hardiman, notwithstanding my just remonstrance, founded on the Board's own resolution of the 14th of February last, has been even invited to have an "investigation, and to withdraw the report," whereas the Board should have strictly confined themselves to a positive order to him at once to expunge from his book the said report, its entry therein being a direct violation of the rule of

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the Board. Hence I am justified in stating that this invitation to Mr. Hardiman is still the entertaining of charges against me, which should never have been noticed at all (except in the way of reproof for their insertion), because presented to the Board in a forbidden form.

Under all the circumstances, I could not refrain from submitting the matter to the Poor Law Commissioners, from whom I expect redress, if it will not be ceded to me by the guardians of the Union.

I can never be a consenting party to any investigation which would nullify the Board's resolution of the 14th of February last, so long as it remains uncancelled, and I must therefore repeat my protest against any premature inquiry whatsoever.

I had hoped, indeed, that the guardians of themselves, when their mistake was so clearly pointed out to them by me, would have expressed regret for the injustice done to me, in their having departed from their own rule.

I confess, however, that I am more than disappointed, for this invitation to Mr. Hardiman, not given inadvertently, now partakes in some degree of self-approval, on the Board's own part, of their previous error; and, moreover, looks very like a qualifying apology to Mr. Hardiman for the censure which they could not help embodying in their resolution of the 13th instant.

I may further add, that should the Board be wanting to themselves on the present occasion also, there will not be any security against future violations of their own rule; and Mr. Hardiman's report will thus remain a standing record of what may prove upon investigation as unwarrantable as it is (I regret to say) offensive.

I have, &c.
(signed) *James Anderson*,
Protestant Chaplain.

To the Chairman of the
Board of Guardians,
the Workhouse, Ballinrobe.

Proposed by *R. Tighe*, Esquire, seconded by *N. Walsh*, Esquire.

"Resolved unanimously, That the Protestant chaplain be called on to explain why he caused books offensive to the religion of the Catholic members of this Board being laid on the Board-room table, also on the shelves in the clerk's office.

No. 6.

(No. 36,685/51.)

Copy of a LETTER from the Commissioners to the Rev. *James Anderson*, Ballinrobe, dated 3 July 1851.

I am directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland, to state for your information, that they have instructed Mr. Richard Bourke, Poor Law Inspector, to inquire into statements contained in minutes of proceedings of the Board of Guardians of Ballinrobe Union, on the 27th ultimo, on the subject of certain entries recently made in the chaplain's book in the workhouse.

No. 7.

(No. 36,685/51.)

Copy of a LETTER from the Commissioners to Mr. *Bourke*, Poor Law Inspector, dated 3 July 1851.

I am directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland, to forward to you herewith an extract from minutes of proceedings of the Board of Guardians of the Ballinrobe Union, on the 27th ultimo, relating to correspondence which has recently taken place respecting certain

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certain entries made in the chaplain's book, and I am to request you to be good enough to inquire into the statements of the Rev. Mr. Hardiman, Roman-catholic chaplain, as they affect the conduct of the Protestant chaplain of the workhouse. A letter, which the Commissioners have received from Mr. Hardiman on the subject, is enclosed herewith.

No. 8.

(No. 37,567/51.)

REPORT of *Richard Bourke*, Esq., Poor Law Inspector, dated 5 July 1851.

IN pursuance of the instructions contained in your letter of the 3d instant, No. 36,685/51, that I should hold an inquiry into certain statements affecting the conduct of the Rev. Mr. Anderson, Protestant chaplain of Ballinrobe workhouse, made by the Rev. Mr. Hardiman, Roman-catholic chaplain of that establishment, I proceeded to Ballinrobe yesterday, and immediately upon my arrival communicated with the two Reverend gentlemen, and also with the Board of Guardians, who were there assembled, informing them of the nature of my instructions, and that I wished to enter upon the inquiry as soon as convenient. The Rev. Mr. Hardiman appeared at the Board soon after, and it was arranged that the inquiry should proceed this day. The Rev. Mr. Anderson did not appear, but sent a written answer to my note, a copy of which I enclose herewith for your information, together with copies of the correspondence that thereupon ensued between him and me.

By a perusal of this correspondence you will perceive that Mr. Anderson declined being present at, or taking part in, the inquiry until Mr. Hardiman's entries in the chaplain's book should be expunged, and the matter of complaint be submitted through another channel. I considered this objection as not affecting the business upon which I was engaged, and refused to postpone my inquiry.

Thereupon Mr. Anderson declined being present, and I proceeded without him, taking the evidence (which I enclose herewith) in the presence of Mr. Hardiman, who did attend, and about six members of the Board of Guardians. Enclosure No. 2.

The objection raised by Mr. Anderson appears to me entirely without weight as affecting him personally, and of a purely formal kind; and as such, I felt no obligation to yield to it. Whether, as affecting Mr. Hardiman's relations with the Board, Mr. Anderson's view is or is not correct, seems to me a distinct matter, not bearing upon the inquiry. But I may mention, that if the investigation of the complaint were to be postponed until the guardians had vindicated their resolution of the 14th February in the manner recommended by Mr. Anderson, by expunging Mr. Hardiman's entries from the chaplain's book, a considerable time would probably elapse before the inquiry could be made. For I feel pretty certain that a large proportion, at least, of the Board would never consent to the proposal.

Having said thus much upon the preliminary objection, I shall proceed to offer a very few remarks upon the evidence; but, before doing so, I may mention that however much I regret the absence of the Rev. Mr. Anderson upon an inquiry affecting him personally, I do not think it by any means probable that his presence would in any respect have altered or affected the character of the evidence given, which I entertain no manner of doubt is entirely trustworthy, and exhibits a faithful picture of the circumstances to which it has reference.

There appears to me to be no evidence whatever of undue interference on Mr. Anderson's part with the religious principles of any pauper inmate of the workhouse. The present made by him of an authorised version of the Bible to the pauper O'Brien seems to me, upon the master's evidence alone, to have been the effect of a previous application made to Mr. Anderson by the pauper in question; and I make no doubt that his letter, addressed to Mr. Anderson, would confirm this opinion. Enough, I think, has transpired to show that the guardians' estimate of this man's character, as recorded on their minutes of the 27th ultimo, is tolerably accurate.

With reference to Mr. Anderson's conversations with officers of the house, it is to be remarked that if these officers had considered Mr. Anderson's line of

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conduct towards them, or his expressions offensive to their religious principles or feelings, they could have represented the matter to the Board, or even have remonstrated themselves with the Protestant chaplain upon the subject. The only portions of the evidence by which it appears that he used language calculated even remotely to wound the feelings of his Roman-catholic hearers, are those where he employed the term "Romish" (with or without connexion with some other word,) in his conversation with the matron and schoolmistress, and where he expressed his views as to the ambitious nature of "Popery," in his remarks to the master. But, with these exceptions, I am, I confess, completely at a loss to perceive the offence to the religious principles or feelings of his Roman-catholic hearers in any of the words attributed to him; nor can I comprehend how the expression employed by him at the close of his interview with the master and steward on the 3d of January, could be considered as tampering with the master's faith or holding out to him an inducement to change his religion.

With reference to the last feature in this inquiry, relating to the exposing of controversial books or tracts, I have to observe that no evidence whatever was tendered to show that the books or tracts in question were exposed with a design on Mr. Anderson's part of interfering with the religious opinions of any Roman-catholic; on the contrary, the whole of the evidence goes to prove that this exposure of the books was unintentional, and, indeed, almost accidental. I am not aware of anything in the regulations to prevent a clergyman from instructing his own flock in the workhouse from any books he pleases, whether controversial or not; nor am I prepared to say that, situated in an overwhelming minority, as all Protestants are in workhouses in this district, there may not be a necessity for a clergyman to guard the faith of his flock, by means of such works, against the chances of conversion to the religion of the majority.

I am not aware of any other matters upon which I am called upon to observe. I purposely abstain from any remarks upon the tone of the Rev. Mr. Hardiman's letters to the Board of Guardians, of which a further specimen appears upon the minutes of yesterday, the 4th instant.

I have confined myself exclusively to the object indicated in your letter, and I trust you will not consider that I have acted erroneously in proceeding with the inquiry in the face of the Rev. Mr. Anderson's objection.

I return the papers you enclosed to me.

Enclosure 1.

(No. 37,567/51).

(1.)—COPY of a LETTER from Rev. Mr. *Anderson* to Mr. *R. Bourke*, dated 4 July 1851, referred to in foregoing Report.

MR. ANDERSON presents his compliments to Mr. Richard Bourke, begs to state, that having met with a severe accident on the 21st of last month, he has been confined to the house ever since, and is still unable to leave it.

Mr. Anderson also begs to state, that he continues to object to any inquiry into the statements made by the Roman-catholic chaplain in reference to himself, until said statements be first taken off the chaplain's book, in accordance with the resolution of the Board on the 14th February last, and brought before the Board or Mr. Bourke in the manner pointed out by that resolution.

Mr. Anderson has already made this objection to the Board of Guardians and to the Poor-law Commissioners themselves, but regrets to infer from their communications that the nature of his objection does not seem to be as yet clearly understood, all of them having been rather with a view to inquiry into the charges than the expunging of them in the first instance from the chaplain's book, previously to them being brought forward by special report to the Board, in pursuance of the resolution of the 14th of February last, which resolution Mr. Anderson respectfully requires to be strictly complied with, and carried out. This may be done now while the Board is sitting.

Mr. Anderson hopes he may be well enough to attend on the next board-day, if necessary, or any day afterwards that may be appointed by Mr. Bourke.

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(No. 37,567/51.)

(2.)—COPY of a LETTER from Mr. *R. Bourke* to the Rev. Mr. *Anderson*, dated 4 July 1851, referred to in foregoing Report.

MR. R. BOURKE'S compliments to Mr. Anderson, and regrets to hear of his illness. Mr. Bourke's duty is to hold the inquiry, as directed by the Poor Law Commissioners, without reference to any alleged irregularity in the mode in which the complaints were made, he therefore has no alternative but to go on with it.

It would be extremely inconvenient to Mr. Bourke (personally) to postpone this business to the period referred to by Mr. Anderson. He had hoped to be able to go on with it and complete it early to-morrow morning, as business which he cannot postpone calls him to Oughterard, and from thence to other parts of his district.

He would therefore feel obliged by Mr. Anderson's informing him whether it could not be arranged, without personal inconvenience to Mr. Anderson, that the inquiry should proceed to-morrow at 9 o'clock.

(No. 37,567/51.)

(3.)—COPY of a LETTER from Rev. Mr. *Anderson* to Mr. *R. Bourke*, dated 4 July 1851, referred to in foregoing Report.

MR. ANDERSON presents his compliments to Mr. R. Bourke, and thanks him much for the kind remark with which he prefaces his note just received.

Mr. Anderson cannot, of course, dictate to Mr. Bourke, but he must decline being a party to any inquiry, and also again protests against it until he learns that the statements made respecting him by the Roman-catholic chaplain have been taken off his book, and are after this made the subject of special report, pursuant to the resolution of the guardians of the 14th of February last.

Mr. Anderson is entitled to this, and when done, he will gladly consent to any inquiry.

If done now, Mr. Anderson will, D. V., make an effort, however difficult, to be in the Board-room at 9 o'clock to-morrow morning.

Mr. Anderson regrets that there should be any demur to so reasonable a proposition.

Had he himself transgressed the Board's resolution, he could not have expected to have been treated with the deference which seems now to be conceded to the Roman-catholic chaplain contrary to the resolution in question.

Mr. Anderson hopes to hear again from Mr. Bourke, that if necessary he may be prepared to attend in the morning.

(No. 37,567/51.)

(4.)—COPY of a LETTER from Mr. *R. Bourke* to Rev. Mr. *Anderson*, dated 4 July 1851, referred to in foregoing Report.

MR. R. BOURKE'S compliments to Mr. Anderson, and begs to acknowledge the receipt of his second note.

Mr. Bourke has already stated, that according to his judgment he is bound by his instructions to institute this inquiry, wholly without reference to the alleged violation by the Rev. Mr. Hardiman of any resolution of the Board. He has read to the guardians present Mr. Anderson's last note, and they do not appear disposed to direct the entries referred to by Mr. Anderson to be taken off the Roman-catholic chaplain's book.

According to his view of his duty, Mr. Bourke has no alternative but to go on with the inquiry to-morrow morning at the hour he has specified; the course he will adopt will be, in the first instance, to take down in writing the circumstances complained of by the Rev. Mr. Hardiman, and then to examine witnesses upon them. Mr. Bourke will much regret if Mr. Anderson should think fit to absent himself from the inquiry; but nevertheless, inasmuch as he does so voluntarily, Mr. Bourke would not feel justified by this circumstance in postponing it.

(No. 37,567/51.)

(5.)—COPY of a LETTER from Rev. Mr. *Anderson* to Mr. *R. Bourke*, dated 5 July 1851, referred to in foregoing Report.

I THINK it right to say, before you enter upon the contemplated inquiry, that as I have received a letter from the Poor Law Commissioners, informing me of their "concurrence in the resolution of the guardians of the 14th of February last," it appears to me that you, their delegated representative, are fully empowered to insist in the first instance upon the expunging of the remarks respecting me in the Roman-catholic chaplain's book.

I understand, too, that the Board's resolution of the 27th ultimo, refers the whole case to the Poor Law Commissioners for decision, consequently, as they again refer it to you, you have it, I presume, in your power to do me the justice of requiring that said remarks be

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expunged "in limine;" possibly Mr. Hardiman, if required by you to do so, may comply; if he refuse, then this will only show how he perseveres in disrespect to the proper authorities, and still further disentitles himself from being at all countenanced in his transgression of the rules laid down.

Again. The resolution of the 14th of February last, being borne out by Article 69 of the Poor Law Commissioners' regulations, is another strong reason to justify you in demanding from the Roman-catholic chaplain the instant obliteration of his remarks.

I cannot see how, in justice to the Poor Law Commissioners, or Board of Guardians, or myself, any inquiry can with propriety be entered into until the first step be insisted on; and feeling all this so strongly, I can assure you that my absence from the investigation is by no means "voluntary," but constrained by a sense of duty to myself as well as respect for the rules prescribed.

Although this irregular investigation, as I may call it, end in my favour, what can satisfy me if such a record as that of the Roman-catholic chaplain be permitted to exist?

May I, in conclusion, request that you will have the goodness to order for me copies of all the resolutions of the Board, letters to them of the Roman-catholic chaplain, and statements in which I am spoken of in reference to this matter? not having seen all these documents, I am necessarily and unfairly left in the dark upon points of much moment to myself.

P.S.—I should have more particularly stated in the foregoing letter that the gravamen of my appeal to the Poor Law Commissioners for redress is this: That the guardians infringed their own rule and Article 69 of the Commissioners' regulations to my prejudice, by entering into a preliminary inquiry into the charges against me in my absence, acting too on a mode of communication expressly forbidden by themselves, as well as the rule of the Commissioners; and though apprized of their error by me, did subsequently invite Mr. Hardiman to an investigation in the first instance, and then, in the second, to withdraw the Report, thus plainly persevering in an improperly inverted course.

Such being my complaint, can it be possible that the same erroneous course is to be persisted in by the direction of the Commissioners?

As, perhaps, I have now made myself clear upon the point, and beyond any mistake, I will ask you to suspend the inquiry until the Commissioners be again made acquainted with the nature of the redress which I seek at their hands.

The inquiry contemplated this morning if proceeded with, virtually nullifies the resolution of the guardians of the 14th of February last, and Article 69 of the Commissioners' regulations.

(No. 37,567/51.)

(6.)—COPY of a LETTER from Mr. *R. Bourke* to Rev. Mr. *Anderson*, dated 5 July 1851, referred to in foregoing Report.

I HAVE to acknowledge the receipt of your letter of this date in which you call upon me,

1. To take certain steps, which you point out, for having the remarks of the Roman-catholic chaplain in reference to you expunged from the chaplain's book.

2. To order for you copies of all the resolutions of the Board, the letters to them of the Roman-catholic chaplain, and the statements in which you are spoken of in reference to this matter.

3. To suspend my inquiry until the Poor Law Commissioners are again made acquainted "with the nature of the redress which you seek at their hands."

In reference to the first point, I beg to observe, that I do not consider myself authorised in directing any entry in any book of the Union to be cancelled; and furthermore, that as I do not see the connexion between the regularity or irregularity of the entries now in question, and the inquiry upon which I am engaged, I do not feel myself in any respect called upon to interfere with these entries as a preliminary to my inquiry.

I have already received and taken down from Mr. Hardiman a statement of his complaint, and am proceeding to examine witnesses upon oath in reference to the points it contains; I will still adjourn the inquiry for a short time, to afford you the opportunity of being present if you desire it, or I will hold it at the hotel or other place more convenient to you, if you will inform me of such being your wish; but I cannot postpone my inquiry for the purposes you require.

As to your second point, I shall have pleasure in sending you copies of any documents I possess in reference to this matter, but I have no authority to order the clerk of the Ballinrobe guardians to supply you with the documents you require.

In reply to your last request, I beg to state, that for the reasons assigned in reference to the first, I do not feel warranted in postponing this inquiry.

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(7.)—Copy of a Letter from Rev. Mr. *Anderson* to Mr. *R. Bourke*, dated 5 July 1851, referred to in foregoing Report.

Protesting, as I do, against this irregular inquiry, I cannot conscientiously yield to any of those reasons with which you seem to press my attendance.

I have now, of course, no other remedy at present open to me but to submit to the Poor Law Commissioners a further representation of the injury I sustain in the continued rejection of my reasonable requirement, which is, after all, but an effort on my part to preserve unviolated the laws laid down by the Commissioners themselves.

Thanking you, however, for the courtesy of your offer to hold the inquiry where I may not suffer inconvenience under the accident which confines me to the house.

Enclosure 2.

(No. 37,567/51.)

Evidence referred to in foregoing Report.

The Reverend Thomas Hardiman, Roman-catholic chaplain of the Ballinrobe workhouse, states, that on the 1st June last he was informed that the Rev. J. Anderson, Protestant chaplain of the workhouse, had offered a religious tract to the schoolmistress, Miss Russell, and made use of language in the hearing of the officers, which in his (the Rev. Mr. Hardiman's opinion) was taunting and insulting to the Roman-catholic faith; and furthermore, that upon a previous occasion a Protestant Bible had been given to a pauper inmate of the workhouse registered as a Roman-catholic, and exercising that faith, by the Rev. J. Anderson, Protestant chaplain of the workhouse.

Thomas Hardiman, Roman-catholic Chaplain.

Mary Josephine Russell, sworn.

I am a Roman-catholic, and schoolmistress of the Ballinrobe workhouse. About the 31st May last I was asked by the matron to go into the room where the Rev. Mr. Anderson performs the Protestant Church Service to the inmates of that faith in the workhouse, in order to assist her in sewing on some curtain rings. Mr. Anderson was there at the time, and held a book in his hand. He said to me, "Is not that a very cheap book, Miss Russell, for 3*s.* 6*d.*, and very good print?" I took the book in my hand and observed to Miss Jennings that the word "Epiphany" appeared in it as in our own Prayer Books, and I handed the book back to Mr. Anderson. Mr. Anderson then said, "This is what you ought to be reading instead of your Romish —" I cannot say what substantive he used after the adjective "Romish." I observed that I had long lived with a Methodist family, and had never had such observations addressed to me. I said this is a sort of check, and then walked to the window to measure it.

To Mr. *Hardiman.*] I said nothing to the matron then in reference to this occurrence. I said to her, "This is good print," in addition to the other remarks which I have previously stated. Mr. Anderson did not say, "It is not to the print I direct attention, but to the contents of the book or the doctrine."

He said nothing equivalent to it, nor did one word escape his lips but what I now state. I did not feel pleased at the words used by Mr. Anderson, or his allusion to my religion. I did not say to any one that Mr. Anderson had been tampering with my religious opinions.

Mary Josephine Russell.

Sworn before me at Ballinrobe this 5th day of July 1851.

Richard Bourke, Poor Law Inspector.

Margaret Jennings, sworn.

I am a Roman-catholic, and matron of the workhouse. I remember the day when I asked Miss Russell to accompany me to the Probationary Ward to sew on some curtain rings. On our entrance we found (unexpectedly) that Mr. Anderson was there arranging some books. I saw a book afterwards in Miss Russell's hands, and she said, "Look, is not this beautiful print, Miss Jennings? The Epiphany in it much like ours." I replied that it was, and continued at my work. Mr. Anderson then said, "This is what ye ought to be reading instead of your Romish —." I said, "Mr. Anderson, you and I are of different opinions, and every man has a right to judge what his opinions should be; but it would take you a long time to persuade me to adopt yours." He said, "This book is price only 3*s.* 6*d.*" This was the conversation that took place in the Probationary between Mr. Anderson and us upon that day. There was no further conversation than what I state. Mr. Anderson spoke in a jesting manner, and I took it as a jest; but nevertheless, I felt bound to make the reply in defence of my religion.

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To Mr. *Hardiman.*] Whether jest or earnest, I felt called upon to make the reply I did. I might consider the use of the word "Romish" hurtful to my feelings; at all events it seemed to require from me the reply I gave it.

Question. Did Mr. Anderson employ the word "trash" after "Romish"?—On my return with Miss Russell, she said to me, "You turned very sharply upon Mr. Anderson just now." To which I said, "Yes, I felt bound to do so when he used the words, Romish trash." Miss Russell said he had not used the latter word, and she convinced me he had not. She was nearer to Mr. Anderson than I was.

Question. Are you aware of any expressions used by Mr. Anderson at other times in presence of Roman-catholic paupers, offensive to their religious feelings?—No.

Question. What about Jane Hobart?—She had been a nurse in the infirmary, which was visited by the nuns. She was a Protestant. She was removed from her situation as nurse. Mr. Anderson complained to me one day that she had not been to church for three weeks, and had sent him back all her books. I sent for the master, and on his arrival Jane Hobart was called, and asked why she had not been to church. She said she wished to become a Roman-catholic, and would no longer be a Protestant; that her mother had been a Roman-catholic. She then left the room. She was re-called and questioned further. Mr. Anderson, on her second departure, remarked, "Well, I have done my part; I have preached to her the doctrine of the true Gospel." Jane Hobart stated in her second explanation, that, when a nurse in the hospital, the nuns used to visit the sick, and had asked her whether the patients duly said the rosary every night in Lent; and that Jane Hobart had felt ashamed of stating on that occasion that she was a Protestant; and that on a succeeding day, when the same question was put, she told the nuns she was a Protestant, but wished to become a Roman-catholic; but that the nuns said they would not interfere in such a matter, and that if she wished she could speak to the priest. In reference to this, Mr. Anderson observed, that he thought it wrong that nuns should be admitted to workhouses; and the master replied, he did not see why it should not be allowed in this as well as in other workhouses.

Question. Did the words of Mr. Anderson, "I have preached to her the doctrine of the true Gospel," hurt your feelings?—(*After considerable hesitation*)—Yes; and I replied, "We won't agree in opinion, Mr. Anderson," and the master made a motion of his head to me to be silent.

I do not recollect any other occasion when Mr. Anderson used words hurtful to my feelings as a Roman-catholic.

Jane Hobart continues to be a Protestant.

Margaret Jennings.

Sworn before me at Ballinrobe this 5th July 1851.

Richard Bourke, Poor Law Inspector.

James Nugent, sworn.

Am a Roman-catholic, and am master of the workhouse. I remember the day that Mr. Anderson was with the matron and me and Jane Hobart in the matron's room. I do not remember Mr. Anderson upon that occasion using words which I thought hurtful to my feelings as a Roman-catholic. I should not consider the words sworn to by the last witness as having been used by Mr. Anderson, viz. "I have preached to her the doctrine of the true Gospel," to be hurtful to my feelings as a Roman-catholic.

I remember one day, about two months ago, the Rev. Mr. Hardiman sending for me in the men's yard; I went, and found there Mr. Hardiman, the matron, and the infirmary nurse. Mr. Hardiman stated to me, that an inmate of the workhouse, named Edward O'Brien, registered as a Roman-catholic, had complained to him that Mr. Anderson had interfered with his religious principles; that he had given him a book; O'Brien was present. I asked him whether he asked Mr. Anderson for a book, and he replied that he did. I said, Why not give it to you if you asked for it? upon which Mr. Hardiman turned to O'Brien and said, "Why, you are after telling me a lie," or words to that effect. Some further conversation took place, the precise nature of which I do not exactly recollect, but at length Mr. Hardiman said to O'Brien, "If you intend to continue a Roman-catholic you had better give up to the master the books you got from Mr. Anderson." I said I would have nothing to do with him or his books; upon which Mr. Hardiman said to O'Brien, "If you are sorry for taking the book, you had better give it to me, and I will see that the master shall return it to Mr. Anderson," or words to that effect. O'Brien went away and returned with the book, which he gave to Mr. Hardiman, and Mr. Hardiman received it, and asked the man if he was sorry for receiving it, and if he wished to remain a Roman-catholic, and upon the man's replying that he did so wish, Mr. Hardiman gave me the book.

About a fortnight after Mr. Anderson came into the dining-hall to me, and asked me what I was going to do with O'Brien; I said, "By-the-bye, Mr. Anderson, I have got a copy of the New Testament (the Protestant version) for you," and I then related to him the circumstances under which I got it. And I took occasion to remark, "It seems to me, Mr. Anderson, that you have been interfering with the paupers, and using underhand influence towards them in religious matters, and that you had no right to give this man the book, and if you do so again, I shall be obliged to bring your conduct under the notice of the guardians, if I find it out." He replied, "This is the way always with Popery; unless it obtains

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obtains the upper hand, it is never satisfied." I said, "What do mean, Mr. Anderson?" He said, "Why, in Hobart's case, you would not report the nuns for interfering with her." I asked him to state how or in what respect the nuns did interfere with Hobart, and he stated that they interfered with her in the infirmary. I stated that I did not hear they had interfered with her in any way beyond asking her to give them information, that is, to inform them whether any of the inmates had seen the priest, or required to see him, and that I thought she had a right to give that information. He said it was difficult for me to know whether the nuns had interfered with Hobart or not; upon which I said we would send for her, and we accordingly did so, and questioned her in the matron's room, and the result of the examination was to satisfy me that there had been no interference.

To Mr. *Hardiman*.] I was not present when Mr. Anderson gave the Testament to O'Brien. I was not aware of its having been given until the conversation in the men's yard, which I have narrated. I had never heard a word about it until then.

I have never known the Rev. Mr. Anderson to tamper with the principles of any Roman-catholic inmate of the workhouse except myself. What I mean by tampering is holding out an inducement. The occasion I refer to was on the 3d January last. Late in the evening of that day, Mr. Anderson held a conversation with me, in the presence of Mr. Wright, steward of the workhouse, in reference to the alteration of religious persuasion which had taken place a few days previously, in the case of certain inmates of the house who had become Roman-catholics. He said he thought undue means had been used to effect it; I stated that I thought not, and explained the circumstances to him, referring to Mr. Wright for corroboration.

We then talked upon other matters, and, upon quitting the room, Mr. Anderson said, "I wish we could get a few people such as you to come over to us." It was those words which I construed into tampering. I considered that the words contained an invitation to me to abandon the Roman-catholic faith and become a Protestant. In this sense I considered it an "inducement;" there was no offer or promise held out to induce me to change my religion.

By Mr. *Hardiman*.] *Question.* Was there any other occasion when Mr. Anderson interfered, remotely or proximately, with your faith?—No.

Question. Have you ever heard of, or had reason to believe, any interference having taken place in the case of any other officer or person in the house?—No; except as far as the circumstances connected with Miss Russell's case are concerned.

Question. Are you aware of the Rev. Mr. Anderson ever giving money?—I have heard from some of his own congregation that, at Christmas or Easter, he had given some of them money, as they stated was usual upon these festivals; but I never heard of his giving any to Roman-catholics.

Question. Are you aware that O'Brien was "a practical Catholic"?—I never saw him attend the Roman-catholic service. He was an infirm man, confined to bed in the infirm ward for some time. I have seen Roman-catholic books in his hands; but after the conversation before alluded to, O'Brien went to mass and attended communion.

To the *Inspector*.] He might perhaps have been able to attend mass and communion before that time, but he had been confined to his bed from his admission until about the time of the conversation. He was admitted on the 5th or 6th March 1851, and the conversation occurred about the end of April or beginning of May.

To Mr. *Hardiman*.] *Question.* Can you say whether the man O'Brien had or had not received the attendance of a Roman-catholic clergyman before the time of this conversation?—I cannot say.

To the *Inspector*.] I cannot say, of my own knowledge, whether O'Brien was in the habit of representing himself sometimes as of one religion and sometimes as of another.

J. Nugent.

Sworn before me at Ballinrobe this 5th day of July 1851.

R. Bourke, Poor Law Inspector.

O'Brien, the pauper, is no longer an inmate of the workhouse.

R. B.

John Wright, sworn.

I AM a Protestant, and steward in the Ballinrobe workhouse. I remember the fact of a conversation one evening between the Rev. Mr. Anderson, Mr. Nugent (the master), and me. It was something about changes of religion.

Question. Do you recollect Mr. Anderson saying to Mr. Nugent, "I wish we could get a few people such as you to come over to us"?—I do.

Question. What impression did these words produce upon your mind?—Why, Mr. Nugent and Mr. Anderson had been talking together upon several matters, and I thought Mr. Anderson meant the words in joke, and that Mr. Nugent took them so.

I remember that Mr. Nugent (the master) made some remark at the time, but I do not recollect what it was.

Question. Did it give you the impression that he was annoyed or angry?—Oh, it did not.

To Mr. *Hardiman*.] What makes you think it was a joke of Mr. Anderson's?—Why, the two were talking to each other and asking one another questions.

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Question. Was the conversation serious up to that time?—No, I cannot say it was. It was familiar talk between them.

Question. Do you consider the subject of the change of the religion of inmates a serious subject?—Of course.

John Wright.

Sworn before me at Ballinrobe this 5th day of July 1851.

Richard Bourke, Poor Law Inspector.

Michael Carney, sworn.

I AM a Roman-catholic, and porter of the Ballinrobe workhouse. I know a pauper named Edward O'Brien; he was in the infirm ward. Not long after his admission, I received a letter from a pauper boy, who told me it was from O'Brien. It was addressed to the Rev. Mr. Anderson. I gave it to Mr. Anderson the next day, when he came up to the house. Afterwards another letter was given to me in the same manner by another pauper boy, purporting to be from O'Brien, and addressed to the Rev. Mr. Hardiman. O'Brien wrote also to one of the constables in town.

To Mr. *Hardiman.*] The Rev. Mr. Anderson never interfered with me in reference to my religious principles. I never saw, heard, or knew anything about his having interfered with the religious principles of any inmate of the workhouse.

Question. Do you know of the Rev. Mr. Anderson's having distributed Protestant Catechisms promiscuously among the paupers, or about the house?—No; I am only aware of his having left some books of a religious kind under the table-cloth in the Probationary, where he performs service. This was upon one occasion when the desk, now in the room, was making. The desk has now a lock and key. There were some children, from two to five years of age, in the room, and some women attending them. When the books were put under the table-cloth, Mr. Anderson spoke to me (after the books had been some time there) to have an eye to the books, as I would be accountable for them. I told him I had no place to put them but the clerk's office upstairs, and I put them there; I put them on a shelf. The clerk of the Union was not in the board-room on that day. I used to take these books backwards and forwards for Mr. Anderson's use of a Sunday; they consisted of Bibles and Prayer-books and Testaments, also of other books in blue paper covers. I used to take them all backwards and forwards; they were all finally removed when the desk was made, and the desk has since remained locked, and no books lying about the room.

To Mr. *Walsh.*] The practice of carrying the books backward and forward continued for two Sundays, and I know not how many intervening week-days in which Mr. Anderson was engaged catechising.

Michael Carney.

Sworn before me at Ballinrobe this 5th day of July 1851.

R. Bourke, Poor Law Inspector.

Thomas May, sworn.

I AM a Protestant, and Clerk of the Union. I remember seeing the books referred to by the porter upon a shelf in my office on my return, after absence caused by sickness. The books caught my eye, and I inquired what brought them there, I was informed that Mr. Anderson had sent them there whilst his desk was being made. The books consisted of Bibles, Books of Common Prayer, Church Catechisms, and Catechisms, proving from Scripture that the Doctrines of the Roman-catholic Church were not true, or some title to that effect. I left them where I found them. I cannot say how long they remained there, or who removed them. I think I mentioned to some of the guardians that they were books I thought ought not to be there. I said I considered them books offensive to the feelings of Roman-catholics.

To a *Guardian.*] These controversial tracts were not purchased by the guardians for the use of any of the workhouse inmates.

Thomas May.

Sworn before me at Ballinrobe this 5th day of July 1851.

R. Bourke, Poor Law Inspector.

Richard Fox, sworn.

I AM an inmate of the Ballinrobe workhouse. I remember a man of the name of Edward O'Brien giving me a letter in the Probationary Ward, addressed to the Rev. Mr. Anderson; I gave it to the porter, as O'Brien had requested. O'Brien was always writing letters. I had occasion to go into the infirm ward frequently, collecting the tins after meals.

his
Richard × *Fox,*
mark.

Sworn before me at Ballinrobe this 5th day of July 1851.

R. Bourke, Poor Law Inspector.

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Courtenay Kenny, Esq., sworn.

I AM a justice of the peace, and a member of the Ballinrobe Board of Guardians. I saw and read a letter purporting to be from Edward O'Brien to the Rev. Mr. Anderson. The letter spoke in the most disrespectful terms of the Roman-catholic religion, and asked Mr. Anderson to give the writer a Bible, speaking of it as the only true ground of faith, or words to that effect. The Rev. Mr. Anderson showed me the letter yesterday, but I had heard of it before.

To Mr. *Hardiman*] I do not know O'Brien's handwriting.

Courtenay Kenny,
Ex-officio Guardian of the Ballinrobe Board.

No. 9.

(No. 37,567/51.)

COPY LETTER from the Poor Law Commissioners to the Board of Guardians, dated 31 July 1851.

THE Commissioners for administering the Laws for Relief of the Poor in Ireland have had under their consideration the report which they have received from Mr. R. Bourke, Poor Law Inspector, together with the minutes of evidence taken by him on the inquiry held on the 5th instant into certain statements affecting the conduct of the Rev. Mr. Anderson, Protestant chaplain of the workhouse of the Ballinrobe Union, made by the Rev. Mr. Hardiman, Roman-catholic chaplain of the workhouse.

The statement of the grounds of his complaint were made by the Rev. Mr. Hardiman before Mr. Bourke on the 5th instant, to the following effect; namely, "That on the 1st of June last, he was informed that the Rev. Mr. Anderson had offered a religious tract to the schoolmistress of the workhouse, Miss Russell, and had made use of language in the hearing of the workhouse officers which, in Mr. Hardiman's opinion, was taunting and insulting to the Roman-catholic faith."

Mr. Hardiman further stated, "That upon a previous occasion, a Protestant Bible had been given to a pauper inmate of the workhouse registered as a Roman-catholic, and exercising that faith, by the Rev. Mr. Anderson."

It appears to the Commissioners that there is no evidence of undue interference on Mr. Anderson's part with the religious principles of any pauper inmate of the workhouse. The present made by him of a Protestant version of the Bible to a pauper named Edward O'Brien, appears to the Commissioners, upon the master's evidence alone, to have been the effect of a previous application made to Mr. Anderson by the pauper in question; and although there was an irregularity on the part of Mr. Anderson, while the inmate continued described as a Catholic on the register, the Commissioners cannot, under the circumstances, regard the transaction as an attempt to proselytize.

With reference to Mr. Anderson's conversations with officers of the workhouse it is to be remarked, that if those officers had considered Mr. Anderson's line of conduct towards them, or his expressions offensive to their religious principles or feelings, they could have represented the matter to the Board of Guardians, or even have remonstrated themselves with the Protestant chaplain on the subject. The only portions of the evidence by which it appears that he used language calculated even remotely to wound the feelings of his Roman-catholic hearers are those where he employed the term "Romanist" (with or without connexion with some other word) in his conversation with the master of the workhouse and the schoolmistress, and where he expressed his views as to the ambitious nature of "Popery" in his remarks to the master.

With these exceptions the Commissioners cannot perceive the offence complained of to the religious principles or feelings of Mr. Anderson's Roman-catholic hearers, in any of the words attributed to him; nor do they see how the expressions employed by him at the close of his interview with the master of the workhouse and the steward on the 3d of January, could be considered as tampering with the master's faith or holding out to him an inducement to change his religion.

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With respect to the last feature of Mr. Bourke's inquiry relating to the exposing of controversial books or tracts, no evidence was tendered to show that the books or tracts in question were exposed with a design on Mr. Anderson's part of interfering with the religious opinions of any Roman-catholic; on the contrary, the whole of the evidence goes to prove that the exposure of the books was unintentional, and indeed almost accidental.

A copy of a letter which the Commissioners have addressed to the Rev. Mr. Anderson, is enclosed herewith, for the information of the Board of Guardians.

The conduct of the Rev. Mr. Hardiman, the Roman-catholic chaplain, with regard to the communications addressed by him to the Board of Guardians, and to a complaint which the Commissioners have subsequently received from the Chairman of the Board, is still under the Commissioners' consideration, and they are in communication with him on the subject.

No. 10.

(No. 37,567/51.)

COPY of LETTER from the Commissioners to Mr. *Bourke*, Poor Law Inspector, dated 2 August 1851.

I AM directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland to forward herewith, for your information, copies of letters which the Commissioners have addressed to the Board of Guardians of Ballinrobe Union, and to the Rev. Mr. Anderson, Protestant chaplain of the workhouse, on the subject of your inquiry on the 5th ultimo, into the complaints made by the Rev. Mr. Hardiman, Roman-catholic chaplain of the workhouse, of the conduct of the Rev. Mr. Anderson.

I am at the same time to state, that the Commissioners quite approve the course you took in regard to Mr. Anderson's objections to the inquiry being held until certain entries had been expunged from the chaplain's book.

No. 11.

No. 37,584/51.)

COPY of a LETTER from the Rev. Mr. *Anderson* to the Poor Law Commissioners, dated 5 July 1851.

I HAD the honour of receiving your letter of the 3d instant, informing me that Mr. Bourke, Poor Law Inspector, was instructed to inquire into statements contained in minutes of proceedings of the Board of Guardians of Ballinrobe Union, on the 27th ultimo, on the subject of certain entries recently made in the chaplain's book in the workhouse.

Shortly after the receipt of the above, I had a note from Mr. Bourke, apprising me of his arrival at the workhouse, and requesting my attendance at the contemplated inquiry.

Independently of my having been unable to attend on account of a severe accident, I made my protest against said inquiry in a correspondence which then took place between Mr. Bourke and me. As I judge that that correspondence will be laid before the Poor Law Commissioners by Mr. Bourke himself, it is unnecessary that I should also furnish it. From that correspondence, however, the Commissioners will learn my reasons for objecting to the inquiry, which I consider should not have been thought of until the entries by the Roman-catholic chaplain respecting me were taken off his book, and presented by special report to the Board. By the improper course adopted by the Board on the 13th ultimo, I have been prejudged in my absence, nor did I, in fact (except by hearsay and an allusion to the charges in a resolution of the Board of same date), know what the charges were until this evening, after Mr. Bourke had left town, he having politely sent to me a copy of Mr. Hardiman's entry, and of his letter to the Board on the 20th ultimo.

Although my objection to the inquiry rested on a principle which I could not yield, I may now observe, that the inquiry this day was attended with this additional

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tional irregularity, that I was not officially furnished with the exact charge against me till the inquiry itself had terminated, for I am not permitted to inspect, at any time, the Roman-catholic chaplain's book.

I was equally unacquainted with the contents of Mr. Hardiman's letter to the Board of the 20th of June; I see now more strongly than ever why the inquiry should have been postponed till further communication had been made to the Commissioners.

With regard to Mr. Hardiman's letter, I confess I was more amazed at its contents than I can say, never having even seen it till this afternoon. I have to complain of the omission in this case, as the letter largely relates to me.

I feel that I must throw myself upon the Poor Law Commissioners for their consideration and protection, under such dreadful insult.

Had the guardians at once enforced their own rule of the 14th February last, and only received Mr. Hardiman's charges in the form of a special report, probably his letter, so offensive to them and to me, had never been written, while I should have had the advantage of receiving, in due course of business, an official copy of such special report previously to any inquiry, whereas through the departure of the Board from their own rule and Article 69, a preliminary inquiry actually took place on the 13th ultimo, in my absence, and wholly unknown to me, even to the taking of evidence upon those charges.

I perceive from Mr. Hardiman's letter, what I did not know till this day, that he pleads ignorance of the resolution of the 14th of February last, but the Board, upon noticing his entry in the book, should have then conferred with him in order to its removal therefrom, and its being made the subject of a special report.

What (I ask respectfully) can justify the non-insisting (in the first instance) upon Mr. Hardiman's full compliance with the resolution of the 14th of February last, and particularly after I had pointed out its necessity; has it been from a dread of Mr. Hardiman, or by way of conciliation or actual intention to permit his triumphant infringement of said resolution? at all events, by this mistaken deference to Mr. Hardiman, a foundation has been laid for his future disobedience to the prescribed rules, and a precedent established for others to imitate.

The Commissioners may perhaps say that I go too far in my requirement with regard to Mr. Hardiman's entry, that this is rather the province of the Board themselves; but as matters have now turned out, the Board have, in my mind, much reason to regret that my requirement was not enforced by them. If I interpret their rule and Article 69 correctly, which I am sure I do, I am satisfied that my duty requires of me to insist upon their observance by the Board, at least in my own case, and not to become a party to the violation of said rules, even at the suit of the constituted authorities themselves, which would have been the case, as I take it, had I been consenting to the inquiry.

No. 12.

(No. 37,584/51.)

COPY of LETTER from the Poor Law Commissioners to the Rev. Mr. *Anderson*, dated 31 July 1851.

REFERRING to your letter of the 5th instant, I am directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland to forward herewith for your information a copy of a letter which they have this day addressed to the Board of Guardians of Ballinrobe Union, on the subject of the inquiry made by Mr. Bourke, Poor Law Inspector, into the complaints of your conduct as Protestant chaplain of the workhouse, and I am to request your attention to that part of the letter which relates to the present made by you of a Bible to Edward O'Brien, a pauper inmate of the workhouse, registered as a Roman-catholic.

With regard to your observations relating to your non-attendance at the inquiry held by Mr. Bourke, the Commissioners have to state that while they disapprove the entry of controversial matters in the chaplain's book, they see no reason for directing that the observations of the Rev. Mr. Hardiman, to which you refer, should be expunged from the book.

It is not customary or expedient to alter public documents or records merely on the ground that certain matter contained in them is objectionable, and ought not to have been placed there.

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No. 13.

(No. 40,694/51.)

COPY LETTER from the Rev. *James Anderson* to the Poor Law Commissioners, dated 19 July 1851.

A RESOLUTION was lately passed by the Poor Law Guardians of this Union, "calling upon me, as Protestant chaplain, to explain why I left on the board-room table and shelves of the clerk's office, books offensive to the religion of the (Roman) Catholic members of the Board;" and it is stated on the minutes, that said resolution was passed "unanimously."

I think it due to myself to inform the Poor Law Commissioners, that this resolution was, in reality, passed only by a small section of the Board, after the other members had retired; and also to inform them, that it was the same section that subsequently passed a resolution of dissatisfaction touching my explanation, which explanation the Commissioners themselves, by reference thereto, will see entirely exonerates me.

I respectfully throw this additional light upon the matter, having ascertained yesterday that it has been referred to the Poor Law Commissioners.

No. 14.

(No. 40,694/51.)

COPY LETTER from the Poor Law Commissioners to the Rev. *James Anderson*, dated 22 July 1851.

I AM directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland to acknowledge the receipt of your letter of the 19th instant, and I am to inform you, that the Commissioners have received the report of Mr. R. Bourke, Poor Law Inspector, with respect to the matter therein referred to, and they will have occasion to address the Board of Guardians shortly on the subject.

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BALLINROBE WORKHOUSE.

COPIES of the MINUTES of EVIDENCE taken by Mr. *Bourke*, Poor Law Inspector, at the Investigation held by him in the BALLINROBE WORKHOUSE, with reference to the Conduct of the Rev. Mr. *Anderson*, Protestant Chaplain, on the Occasion referred to in Letter of Commissioners laid before this House, No. 43,281.

(*Mr. Higgins.*)

Ordered, by The House of Commons, *to be Printed*,
3 *May* 1852.

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